



THE TWO WORLDS.

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and PROGRESS of **SPIRITUALISM**,
also to RELIGION IN GENERAL and to REFORM.

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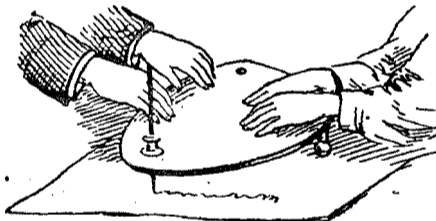
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For instance, there is a distinct tendency to-day to accept the reality of life beyond the veil, with its ascending orders of higher angelic ministries, under the guidance and rulership of particular powerful spirits. It is then asserted that Jesus the Christ is the chief of these spiritual potentates, and certain scripts are being quoted and put forward as authoritative proof of the contention. I make bold to say that were it not for the old theological conceptions of orthodoxy regarding the sacrificial life of the Nazarene, and his imputed divinity, there would be no present attempt to make the acceptance of the spirit world conditional upon the prior acceptance of Jesus as the supremest spirit in that newly-discovered country.

Let us exercise our imagination to see where such conditional acceptance of the spirit world will lead us. Remember, Psychic Phenomena, Mediumship and Angel Ministry are not confined to Christian countries. On the contrary, there is the clearest evidence that these things are experienced under all kinds of religious beliefs. Psychic phenomena and mediumship are found in the great world religions and among the smaller cults of semi-civilised peoples. Have we, then, to face in Spiritualism a recrudescence of the old separating ideas? Are we to see Christians, Buddhists, Muslims, etc., putting forward claims that their own particular prophet or saint is the greatest ruler in the spirit world? Are we to abandon appeals to old Bibles and Scriptures, only to set up a new warfare of automatic scripts and messages from the spirit world? Or is it worth while to remind ourselves that the stupendous reality of that spirit world was won for humanity by men

long series of pronouncements from eminent theologian and scholars which practically traverse the entire ground of Christian dogmatics. Thus we have it stated by an eminent professor that an important body of opinion within the Church of England has frankly abandoned the virgin birth and the physical resurrection. Another great scholar declares that Jesus claimed no divinity for himself, other than the divinity inherent in every man. He said, further, that Jesus claimed to be God's son only in a moral sense, in exactly that sense which makes every human soul a child of God. Still another scholar tells us that the death of Jesus was precisely the same kind of death that any other martyr has met since his time.

It is not surprising that old and encrusted theologians, in their alarm at the spread of such views, should attempt to promote a charge of heresy against one of the principal offenders. The attempt failed, but the church feels so much disturbed by these things that a special conference is being called to discuss these and other matters of church doctrine. In the words of the conveners of the conference, "The events of the past year have shown the need of clear thinking and definite statement in regard to fundamental Christian doctrine, and the vital importance of unity, if Evangelicals are to make their full contribution to the life of the church, and through it to the world at large."

The same necessity for clear thinking and definite statement of fundamentals, the same vital importance of unity in the presentation of our Spiritualism, is just as great for us as for the church. Let me remind you, these advanced views which some men in the Orthodox Church



C. R. BERRY, President. E. W. OATEN, Vice-President.

and women who dared to thrust aside all religious conditions as irrelevant and as hindrances, and go in quest of that new world with the single-hearted desire to discover the plain facts about it. Be true to this ideal of the pioneers, and our Spiritualism will yet be the one unifying principle the religious world has known. Be false to that ideal, accept it only tentatively, the idea that Jesus is once again speaking authoritatively through certain scripts, and religious intolerance, bigotry, and the closing of the gates of Heaven against all who cannot utter an old or a new shibboleth will spread its blight on human progress again.

The publication and distribution of the now famous Vale Owen Scripts prepared the way for a veritable multitude of similar writings purporting to describe the life and energy of the spirit spheres. A very little acquaintance with different varieties of such writings reveals a divergence of views and statements not easily to be reconciled. The new adherent to Spiritualism needs to be reminded that there were important scripts before the Vale Owen series, and that a knowledge of the writings of A. J. Davis and "A. Oxon," to name no others, is at least as necessary for an understanding of Modern Spiritualism as the later ones. A distinct need of our day is a comprehensive study of most, if not all, these writings, with an analysis of the main lines of agreement and divergence. Study might present us with an approximation of the accepted views of the spheres. Meanwhile, and the student that the true value to be set on these writings can only come after a considerable mediumship, and a realisation of the peculiar conditions to be met with.

to the Society of Communion, with its recognition of the Divinity of Jesus, we may note the



T. H. WRIGHT, Treasurer. R. H. YATES, Gen. Secretary.

would brand as heresy, are the views of the old pioneers of Spiritualism. The one great appeal from our movement from its very inception has been its insistence on the inherent divinity that lies within every human soul, and his inalienable position as a child of the Great Father, God. In the face of this move of the intellectuals in orthodoxy towards our attitude, I stand amazed that any individual should seek to import into Spiritualism a doctrine of the Deity of Jesus, which is so obviously being abandoned by increasing numbers of thinking minds within the Church of England and elsewhere.

Finally, the most significant external factor is the awakening of the ordinary man to the real causes of the decay of the religious life. As one critic says, "The feeling of men everywhere is that the life of the church does not suffice, something that touches the most of life is strangely wanting, the church is divorced from certain great realities." The same feeling is expressed more pointedly in the further statement, "The church at its peril turns aside from the great social sores and political problems that agitate, and indeed destroy, mankind. If it has no guidance and no voice, men turn elsewhere for light and inspiration."

That awakening of the critical faculties in the ordinary man, causing him to probe for the defects he feels to be existent in old things, should give us pause. In the wonderful growth of our movement in membership and churches, we rightly claim this growth to be no small consequence of this new spirit of enquiry. Men and women are turning to us for the light and inspiration they cannot find elsewhere. Will they find that with us, which they seek? Let us be under no illusion. Men are turning from the church because they feel the divorce between precept and practice, because they sense a deliberate avoidance of giving a clear lead in problems of world-wide import because

they feel the attempt to maintain standards of life which sacrifice real morality and social well-being to theological dogmas.

As the battle over the reality of our phenomena dies down, and that aspect of our work is generally accepted, then we also shall be subject to this same scrutiny from the new enquiring mind. As a movement and as a religion, we shall be measured by the judgments, if any, we pronounce on the world problems of our day, and by the lead we give to create new social conditions for the happiness of mankind. If we fail in these things, then the questing souls will turn from us, as they now turn from the churches. That is a challenge to us to be true to our principles and to the real guidance of the spirit world.

By our mediumship and the unfoldment of the deeper faculties of the soul, we can rise to enjoy the companionship of those brighter angels whose inspiration and help will enable us to glimpse the vision and image of some New Jerusalem coming down from God out of Heaven. Moreover, through these same channels waves of spirit power shall flood our being, giving new energy and new enthusiasm to remove the present world chaos, and out of the wreck of a Materialism build the new world after the pattern of our vision, a world that shall make glad the heart of man, for at last Peace shall be among men and concord among the nations."

The Secretary's interim report (January to June, 1922) dealt at length with the possibility of an early general election, which will afford us an opportunity of educating our Members of Parliament and candidates on the subject of the unsatisfactory state of mediumship under the law of the land. Committees will have to be set up in each locality, and deputations appointed to interview candidates. Literature will be provided for the purpose, and every candidate circularised. We expect a great deal from our women in this matter, they must demand full price for their votes. Nothing less than the recognition of our right to practise the essential of our movement (mediumship) must satisfy us. Every present Member of Parliament has been circularised at least twice, and we request that every member of the Union shall consider it his duty to notify to the Secretary the Name and Address of every candidate for Parliamentary honours as soon as he is adopted.

ORGANISATION COMMITTEE.

The Organisation Committee presented through its secretary, Mr. R. A. Owen, a special report calling attention to the changes incidental to the re-organisation of the Union: (1) Every affiliated Society is advised to incorporate the term "National Spiritualist" Church or Society in its title, thereby distinguishing between affiliated and unaffiliated Societies. (2) Every church is advised to adopt two-fold membership: (a) full members; (b) probationary members. The former must be Spiritualists, and these alone should have power to vote and control the Society. The latter class is intended for investigators not yet convinced of our facts, but sufficiently interested to support the Society. (3) Every church should have an official roll-book for full members, and the declaration of the Seven Principles should be inscribed therein. Every new member should sign the roll. It was regretted that full information was not available as to the number of study groups in existence. The secretary's appeal to secretaries for information had been ignored.

Evidence was not lacking, however, that a good if silent work was in progress in educating members and friends on Spiritualistic matters. The Committee hoped shortly to issue further explanatory leaflets offering alternative suggestions. The compilation of a thoroughly up-to-date history of the Spiritualistic movement had been approved and referred to a special sub-committee. A scheme for Summer Schools for study and recreation was also under consideration, and letters of support of such a venture are solicited. The need, too, for training centres for speakers and mediums was also insisted upon.

A joint-committee of the S.N.U. and B.S.L.U. had conferred as to closer and more harmonious relationships between Lyceums and churches. The two Unions were now working in complete harmony, and local differences could speedily be adjusted if Societies and churches would

adopt the suggestions laid down by the committee (see *THE TWO WORLDS* for June 16th, page 284).

The committee asked for the instructions of Conference re the issue of an official badge. It was agreed by a majority that a badge be issued, and that designs, etc., be immediately prepared. Some discussion ensued re what is meant by a properly constituted Society, and it was agreed that speakers should not assist meetings promoted by individuals for their personal benefit. The report was received with thanks.

The Council reported that in the unfortunate circumstances arising from the resignation of the General Secretary it had been thought unwise to act precipitately, and a sub-committee had been appointed to deal with the matter. They recommended to the Conference, however, that the time had come when a full time secretary was a necessity. The business of the Union was steadily growing, and it was essential that more efficient methods be adopted. In view, however, of the financial position, the Council were bound to ask for more money if a full time man were secured. After a long discussion it was unanimously agreed that the Union advertise for a full time secretary at a minimum salary of £260, plus £104 for clerical assistance. A suggestion that a guarantee fund be formed elicited several donations, and the Council gladly accepted them as a temporary measure, but it was pointed out that prudent finance made it advisable that as soon as possible current expenditure be met by ordinary income.

During the session Dr. Geo. Warne was asked to speak on the conduct of summer schools in America. Rising amidst great enthusiasm, he said that, as far as Lyceum work was concerned, although the first one was formed in America, they were compelled to come to England to find its highest expression, and he paid a rich tribute to the workers who had established the British Lyceum. If a worker came to America and could show that he had been trained in a British Lyceum, they knew that he had a thorough grip of Spiritualism. Concerning their camp meetings he told of the various camps held by the different State Associations. The greatest of these was the Lily Dale Assembly, which ran for several weeks in each year. Public meetings, seances and study classes were varied by concerts, rambles, athletic sports, dances, cinemas, etc., and the camp was visited by 12,000 people per year. He did not know how this could be applied in England, but as an American he considered it impossible to deal effectually with a National Conference in two days, and thought a week's camp would not only aid business but promote greater social fraternity. (Cheers.)

The Conference rose at 7-45 p.m.

Halifax District Committee.

THE Monthly Conference of the Halifax District Committee was held in the National Spiritualist Church, Marsden, on Sunday, June 25th, and was presided over by Mr. R. H. Yates, President. Owing to the inclemency of the weather, the attendance was small, the roll call showing a representation of five churches by six delegates, with three officers and three associates. The minutes of the previous conference were read and adopted. The E.C. report was also given by the secretary.

Arising out of the correspondence were replies to the circular letter sent out to churches re the provision of a Roll Book, the adoption of the word "National," the provision for "probationary" members, and church rules generally. It was found that several of the churches had not yet forwarded a "Roll Book," or made provision for "probationary" members, and the Secretary was instructed to write and point out to the churches their obligations to the national movement in regard to these matters, and that it is essential they should adopt these measures.

The Lyceum District Council report was given by Miss E. Norris, and the Y.D.O. Conference report by Mr. Bramhall, both of which were accepted.

Two meetings were held in the afternoon and evening, both of which were presided over by Mr. R. H. Yates, supported in the afternoon by Mr. Bramhall, and in the evening by Mr. Bramhall and Mr. Clay.

The Spirit Return of William Sagar.

Recorded by Wm. Harrison Barwell.

[CONTINUED FROM LAST WEEK.]

I AM giving these details of our search for the encouragement of others who "try to prove the spirits," so that they may not be discouraged in their investigations if these do not at first give satisfactory results.

There was printed in *THE TWO WORLDS* of 16th December, 1921, a letter entitled "A Sheffield Seance":—

"SIR,—I am much interested in the Sheffield seance as reported in a recent issue of *THE TWO WORLDS*. I can confirm many of the statements made by the spirit who claimed the name of William Sagar, who lived at Waterfoot when on earth.

"I knew and was well acquainted with William Sagar. The first time I met him was when I was giving an essay on astrology at Bacup about 38 years ago. Mr. Sagar got up and expressed his appreciation of my address, and for many years after I was closely acquainted with him. It is true he lived at Waterfoot, and for many years he practised astrology. Although he had received little education, he was a deep student of occult subjects.

"I did not personally know either Mr. Trickett or Sir Thomas Brooks, but I well know that they lived in the district. Sagar's statements of the position of Waterfoot and the high gates at railway crossing are accurate. For the sake of our Cause, the clairaudient and the circle, I am pleased to confirm the truthfulness of these statements made by my old friend William Sagar.

"Mr. Brown's mediumship is of a very evidential kind, and is much needed at the present time. His clairaudient powers are similar to those so long possessed and exercised by my old comrade, Tom Tyrrell, of Blackburn, who has given positive proof of continued life to many thousands of persons. I have heard Mr. Tyrrell give more than five thousand clear descriptions—full names, addresses, etc.—of spirit people which have been admitted correct in every detail. May Mr. Brown be equally successful.—(signed) GEORGE OMERON."

No sooner had my report of our 179th seance appeared in *THE TWO WORLDS* of the 25th November, 1921, than replies came in numbers from writers who had personally known and had dealings with William Sagar, and I will now give abstracts from some of the letters received, as to attempt to do more would make this record too compendious.

One gentleman from Waterfoot we are especially indebted to, but he not being a Spiritualist, although a sincere enquirer, desires to remain anonymous under the pseudonym of "Mr. Piper." He actually went to the trouble and expense to come to Sheffield and sit in our circle at our 191st seance on Friday, 30th December, 1921, and I hope for the sake of his desire for anonymity his fellow townsmen will not recognise him as easily as did William Sagar, who, having looked him over, recognised him as an old acquaintance, with the greeting: "Well, Jimmy, my lad, a'rt ta going on? Well tha' can go back to Rossendale Valley and shout that Billy Sagar is not dead, but is very much alive," adding a little later as an afterthought, "I want to know who pinched my brush?" and did not seem entirely convinced by Mr. Piper's assertion that it was not him, nor was it him who put the dead cat in William's water tub, as William suspected also, but John Gill, coming in to have a talk with Mr. Piper, stopped for the time this recalling of Mr. Piper's youthful indiscretions.

Now, John Gill, it appears, had had old-fashioned views about the soul remaining in the grave with the body until the resurrection day, and Mr. Piper had copied from the tombstone of John Gill's wife, in Newchurch churchyard, the following inscription: "Here lies the body and soul of Ann, late wife of John Gill, who on the 28th day of the fourth month, 1843, began to sleep with the children of the Resurrection, aged 24 years." Mr. Piper ventured some badinage with John as to his present state and his past beliefs, but John replied rather hotly, "I did not know then what I know now, and people who live in glass houses

should not throw stones. Good-night." However, a little later William and John came back together to Mr. Piper, and John said, "I am pleased you have come, and hope you will tell everybody we are both alive," and a little later said they had been at Rawtenstall Society, remarking, "They are like a lot of dolls, and wooden dolls at that; they are all asleep. When thee gets home, waken them up." John Gill asked, "Has Mr. Bingham, the station-master of Bacup, passed over? I have not met Mark Walton. What was the name of the outdoor porter at Bacup? He was never out of Mrs. Taylor's 'Railway Inn.' Her lad, Ernest, was knocked down and his head split open in the tunnel by a train."

William now commenced a conversation about Cloughfold, and spoke of a public house with what seemed a rather improper name, but Mr. Piper said it was quite correct. Certainly none of us had ever heard of "Dirty Dick's" and William said a "pub" opposite, up two steps, was called "The Shakespeare," and was kept by a little chap about five feet two high, with a sandy moustache, called Dick Holden, and just before our seance closed William and John returned yet once again, and John said to Mr. Piper, "Tell the people of Rossendale Valley that William Sagar and John Gill are alive, and not dead."

During the next two days which Mr. Piper spent in Sheffield William took every opportunity, when Mr. Brown was at my house, to come through and give him further evidences of matters known only to themselves, or not even known to Mr. Piper until he had made investigations locally. On his return to Waterfoot after his experiences with the Carter Knowle circle he wrote, "I must thank you and Mrs. Barwell for your kindness during my visit to Sheffield. It was a treat and a pleasure, and I am quite satisfied it was all in perfect order."

Mr. Piper's first communication to us after seeing the account in *THE TWO WORLDS* stated, "I beg to reply and confirm the story as revealed in this week's paper. I consider this one of the finest confirmations of any spirit return that I have read. I expect this is simply because I know the man as well as anybody who had dealings with him, and I can vouch for every word. He was undoubtedly a very eccentric fellow on the earth-plane. I have been in his company, not once, but scores of times. He always travelled about in the night time," etc.

The outcome was a correspondence between us of a voluminous character, and the giving of evidence by William which was of so convincing a nature as to lead Mr. Piper to come and personally investigate, and it is only limitations of space which prevent the inclusion here of the most extraordinary evidence Mr. Piper has received prior to and during his visit. However, let me give extracts from the letters received from other correspondents.

Here is what a husband and wife living in Oldham say: "I beg to confirm all the statements William has made. Thousands of people visited him. His statements regarding Lord Crawshaw, Rawtenstall Railway Station, also Mr. Trickett, who since the death of Mr. Sagar has been knighted. Everybody knew John Gill," etc.

From Crawshawbooth a married couple write: "It was interesting to me, having known William Sagar all my life. He was best known as 'Owd Billy Sagar' from Edgeside. He lived at Three Lane End, Edgeside, near Waterfoot. I remember, when I was a little girl, him coming round with a pack, and if you wanted he would tell your fortune. Everybody here for miles knew Billy Sagar, he was a well-known man." After confirming William's statements re Mr. Trickett and Lord Crawshaw, the writer continues, "I only live five minutes' walk from their residence. John Gill is another well-known man here in Rossendale; I remember him when I was a girl."

From Rochdale a husband and wife write: "I am prepared to state that what has come through your late addition to your circle, Mr. Brown, is all true. I well remember the time when I was young. My father came from Sheffield to work at Cloughfold Gas Works, until over 70 years of age. Being brought up in Cloughfold, the most part of my life, I know the spot where he describes the stone wagons. It is close to Cloughfold Station, with a long line of rails running right up the hill leading to the quarry, where the stones are got from—not far from the home of Billy Sagar. He was a man who lived by himself."

with the exception of two very fine dogs he kept. He had heard that was true, and has given much advice free. I may say I have had him described several times since I came to Rochdale 4½ years ago." [NOTE.—This confirms William's statement that he has tried time after time to communicate, but until he found Mr. Brown had not met anyone with the requisite clairaudient faculty.]

From Blackburn a lady writes: "I beg to supply the following information with regard to Mr. William Sagar, passed on. I can, with truth, say all he told you and what was printed in THE TWO WORLDS is quite correct. I knew William Sagar, or, as we called him, 'Old Billy Sagar,' since childhood, and have been to his house many times with my mother, who, I think, he took a great liking to, as whenever we went to see him we had to have a cup of tea and cake, as the walk from our house to his was about two miles over Stacksteads Old Road. I also knew Mr. Trickett, very well indeed. He was later made Sir H. Trickett and Mayor of Rawtenstall, and my sister-in-law had a farm on Sir Thomas Brooks' estate. William was a kind of hermit, and well I remember the first time I went to his home, for, chained in the coal place, which was in the house, was a great big black retriever dog, and of which I was greatly afraid, and never saw off the chain all the time I knew him. I was simply terrified of same."

"William was an old man in those days, and very strange in his ways; often he would wear slippers with no stockings, and without coat or waistcoat. The ceiling was covered with drying herbs, and he always had some herbs brewing on the hob. You will have an idea what his house was like; however, I will try and describe it."

"Take a square room, say four yards by four and a half yards, with small windows. As you enter there is a small wood partition, and behind is a very high bed, with a red quilt. At foot is William's high-backed chair, with red cushion. In front is a three-legged table pushed against the bed. On the other side is a chair drawn well up to the table, in which those who visited him sat, and which was opposite himself all the time. Next the fireplace was an opening, in which the dog mentioned was chained, and which led to the coal place. On the other side was a chest of drawers, and on the top a small bookcase with two globes of fruit or flowers, as near as I can tell. William himself was an old man, rather low in height, with a shaggy beard. [NOTE.—When I read this letter to William he interjected, 'I was five feet-five'.] He wore spectacles, with black or steel rims, which were more often pushed up on his forehead than on his nose; altogether a very odd figure [William remarked that the reason he pushed up his spectacles so high was that his head was shaped sloping up, and added, 'Ask the lady if she knew I always kept two live hares in the box beyond the coal place, and did I not use a chart, and tell the lady the planet she was born under.' About the dog, William interjected, 'That must have been Roger, who got caught in a trap. I got Bess, a collie dog, after that.' He objected to the lady's description of his method of wearing his clothes, but remarked, 'She must have known me.']

I must pass on to the next letter, however interesting the lady's further communications, and William's shrewd interjections, for space is limited.

From Cheadle, Cheshire, a correspondent writes: "About 40 years ago I visited Rossendale Valley every fortnight, and remember the old Quaker, John Gill, who had a shop next to an hotel in the station buildings. The Sir Thomas Brooks, afterwards Lord Crawshaw, was the chief landowner in the Valley, and I think the gate referred to as having been leaped over by his athletic son, John, was the gate at the level crossing at Cloughfold, as at that station wagons of stone are unloaded and replaced into the railway trucks," etc.

From Todmorden a gentleman writes: "I feel it my duty to tell you that William Sagar, known as 'Old Billy Sagar,' lived near Crawshawbooth, and studied the stars, and told fortunes, and I knew a few persons who went to him to have their fortunes told—my mother was one," etc.

From Stalybridge a gentleman writes: "William was very nearly being a relation of mine through marriage, but fell through." He knew Mr. Gill, who had two shops, one in Newchurch and one in Waterfoot, and he kindly gave in his letter a sketch of the locality showing the roads

to Haslingden, Rawtenstall, Waterfoot, Stacksteads and Bacup, and marked the location of William's cottage in Tinstall Road, on face of a hill."

From Harle Syke, near Burnley, a lady writes that she knew William Sagar, and "we used to go and see him to have our fortunes told. He lived on the hill side. I think it was called 'Piper's Bank,' above Waterfoot, in Rossendale, and it is quite right about Lord Crawshaw."

From Morecambe a lady writes that when she was a small girl she knew William Sagar. Also a lady from Mablethorpe has a friend at Rawtenstall who knew "Old Billy Sagar, who told fortunes," and she and others had been to him to have their fortunes told, and all the names given by William are correct.

From Rishton, Lancashire, a native of Bacup writes that he knew "Old Billy Sagar" when he was a weaver at Kiln House Mills, Stacksteads, where "Old Billy" worked near him and his wife, and was always noted as a fortune-teller, and when he got too old to work in the mill he made his living by that means. He lived at a place called Edgeside, and he taught another man to read planets. This man began to do a lot on his own, and "Old Billy" put a board out, saying, "Beware of this man in opposition to me." "I also knew old John Gill, the Quaker, who kept a grocer's shop under Waterfoot Station. I also knew Mr. Trickett, the slipper manufacturer, afterwards Sir Henry Trickett, and I also knew Sir Thomas Brooks. I feel sure there is something in Spiritualism, and as you say you don't know anything about either the people or the places named, it speaks for itself."

A gentleman from Bacup writes, "I knew William Sagar well, and every detail is marvellously correct."

But space forbids me recording the sayings of William and John, who still continue to visit our circle, as we hope they will long continue to do. There is a labour of love in bringing home to all that great truth that the soul does not remain with the body in the grave, and John Gill, who now knows by actual experience, says, "How could I have been so blind? You can shout it from the house-tops that there is a life beyond the grave."

[TO BE CONTINUED.]

Phantasms of the Dying.

MR. JOHN WARD, of 31, Wellington-street, W., Guelph, Ontario, Canada, writes us as follows:—

"As a regular reader of THE TWO WORLDS, which I welcome as a tie with the old country, I thought your readers may be interested in the following experience which recently befel a friend of mine."

"She says: 'On the night of November 21st, 1921, about 8 o'clock, I was about to put my baby to bed, and on returning to my dining-room I clearly saw a female figure seated in the armchair. I noted the grey hair of an elderly person, but was so surprised that I hurried out into the woodshed, where my husband was cutting wood, and stayed with him till he finished his task, as I was afraid to go back alone. I did not, however, speak of what I had seen until we together entered the dining-room. I must have looked anxiously at the armchair, for my husband noticed my fear and asked why I was nervous. Thereupon I told him what I had seen. He only remarked 'How queer!' No other conversation took place, but I marked the date on the calendar. Two weeks later I received the mail from England, which informed me that my grandmother had died on that very day, and had been buried on the following Saturday.'"

Mr. Ward says that he knows of several similar instances, and we think that they should be recorded. The greater the evidence which can be compiled, the better. Many hundreds of such cases are on record, but many thousands have been ignored.

There seems little doubt that the appearance of dying persons at a distance occurs with some frequency. Sometimes they produce an actual apparition visible to many, whilst at others the phenomenon takes the form of an image impressed upon the mentality of the percipient. In either case, we believe the mentality of the dying person produces the impression. The case is at least interesting, and we cordially thank our correspondent.

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FRIDAY, JULY 14th, 1922.

An International Federation of Spiritualists.

The Bond of Spiritual Unity.

If only because the Spiritualists of the world have thereby been brought into closer union, the International Congress of London has left a lasting mark upon the page of history. We believe an affirmative answer can be given to the question discussed by Dr. Geo. B. Warne at the Sunday morning meeting at the Queen's Hall. "Does Spiritualism contain the essentials of a world religion?" It is, of course, perfectly true that religious systems have in the past centred round individuals, and the world's orators have incited the love and confidence of huge bodies of human beings. "Christ," "Buddha" and "Mahomet" have each appealed to the masses, either by the merit of their lives or teachings. It is none the less true that the personality thus imported to religious systems, whilst having a unifying effect within the sections, have been just the very rock upon which world unity has been split, and as Thomas Carlyle shows us in "Heroes and Hero Worship," the personal equation becomes progressively less important as human minds reach out to larger conceptions. Dr. Warne held the opinion that just in proportion as we substitute ideal principle for ideal personality, that the chances of world unity increase, and his admirable affirmative treatment of this subject paved the way for the proposal of M. Beverluis (Holland) that the time had arrived when an International bond between the Spiritualists of all nations should be set up.

On Monday afternoon, the 3rd inst., the overseas delegates and the S.N.U. officers met in private consultation in the ante-room of the South Place Institute, Finsbury, and after long and careful deliberation, formulated a series of proposals which were reported to the final meeting of the Congress held later in the day.

It was agreed that the establishment of an International Committee was a desirable object, and each of the assembled delegates pledged himself to carry the principle back to the respective countries for full discussion, with a view to awaken interest and stimulate support. During the discussion it was interesting to note that the spiritual aspect of Spiritualism was looked upon as offering the soundest basis of unity.

It was further agreed that an International Committee be immediately set up, containing one representative of each nation there present, and that the committee should circulate proposals by correspondence to each nation and in several languages, soliciting their opinions and requesting that each country should forward its declaration of principles for comparison.

M. Chev. le Clement de St. Marcq kindly volunteered to undertake the necessary translations, and to place the International Bureau, at Brussels, at the disposal of the

Committee as the medium of correspondence. The committee will consist of Messrs. G. F. Berry (Gt. Britain), Geo. B. Warne (U.S.A.), M. Delsart (Belgium), Sr. Gomez Lopez (Spain), Sr. Gomez Lopez (Mexico), M. Beverluis (Holland), Mr. Nielson (Denmark), with Chev. De St. Marcq as corresponding secretary. Since the proposals originated at the London Congress, it was further agreed that the representative become the first President.

It is hoped as the result of the action now taken to obtain the matured opinion of all countries and to discuss these at a special Council meeting to be held in the Spring of 1923, probably at Brussels, where the bonds of federation for co-operative work may be more firmly forged.

The proposals were received with acclamation at the final meeting of the Congress, and it is hoped that the results of the London deliberations will be a better understanding between the citizens of the world, and shall make for peace and brotherhood. "So mote it be."

—*—

CURRENT TOPICS.

Blatchford Pursues His Argument.

IN THE "Sunday Chronicle" Mr. Blatchford ("Nunquam") again takes up the consideration of Spiritualism. He has read M. Flammarion's second volume of "Death and Its Mystery," and is furiously thinking! For many of us actual experimental evidence is the basis upon which we rest. "R.B." is reading and reasoning his way to the adoption of our position by discovering the results of the investigations of men who have devoted more years to the study than he has had done months. "R.B." speaks trenchantly concerning the attitude of those professors of religion who deny Spiritualistic phenomena. "He who denies the existence of 'spooks' denies his own religion. If there are no spirits and no life after death, there is no truth in any religion professed upon this planet to-day." And he asks, "Why is a belief in immortality an evil superstition in a Spiritualist book or journal and a divine truth in an Anglican Book of Common Prayer?" Echo and say, Why?

The Evidence Is Too Strong to be Rejected.

BLATCHFORD is very emphatic in his statements. He says, "I have read M. Flammarion's two volumes carefully, and I do not see how we can reject the evidence he has collected in proof of what are called occult powers." "Theories of fraud, suggestion or hallucination do not account for all the cases. Some witnesses may be false, some others may have been deceived, but there are too many for those hypotheses to cover. Nor will subliminal consciousness explain these phenomena, nor telepathy. And what is the subliminal mind and what is telepathy?"

The Universe and the Existence of a Soul.

HE expresses the opinion which many Spiritualists have voiced, that "when we speak of the material and immaterial, we are making a mistake, similar to the one we make in speaking of things natural and supernatural." He grasps the idea that such divisions are purely academic and hypothetical. We really are referring to WHAT WE KNOW and WHAT WE DO NOT KNOW, and imagining that the unknown has not the same reality as the known. It is only in so far as the wise man realizes the paucity of his own knowledge that he is really wise. Mr. Blatchford finds some corroborative evidence in the experiments of Dr. Kilner with the human aura, and in the experiences quoted by the French astronomer, and he concludes, "We have to admit that within our bodies we have two egos" (he surely means personalities) "and so we have to consider the nature and functions of the sub-self that the

* "At the Moment of Death—Death and Its Mystery" by Camille Flammarion. 370 pp. T. Fisher Unwin. 10/6 post free, 4/3 from THE TWO WORLDS Office.

of a soul inhabiting and ruling the body is not more difficult to accept than many other of the accepted theories of science."

An M.P. and a Critic.

SOME weeks ago we called attention to some contemptuous remarks anent Spiritualism by Austin Hopkinson, M.P., and it is very evident that some Spiritualists were quickly on his track. In a recent issue of the "North Cheshire Herald" and the "Ashton Reporter," both of which circulate in his constituency, Mr. Hopkinson publishes an article in which he complains of a flood of abuse poured upon him by "the unhappy dupes of those who make money by trading upon the grief and loss of their neighbours." It is evident that he is a good judge of abuse. Many of his critics assert, he says, that he has not given real study to the subject. "In this they are wrong, since for many years I kept myself fully informed of the progress which has been made by seekers after proof of survival," says Mr. Hopkinson. But truth to tell, his article does not show the grip of a man who has done any thing more than spend a few cursory hours glancing through a few books without even the attempt to read them.

Two Automatic Scripts Compared.

HE pays a tribute of respect to the automatic writings of "M.A. Oxon," which "are of very great merit." "He was a scholar and a man of high character, and his automatic writings are those of the same man improved," whilst those of Rev. G. Vale Owen are those of "an ignorant man dishing up a singularly unattractive hash of old memories of pictures and books. Probably both genuinely believed that they wrote under the control of disembodied spirits, but the fact remains that the ignorant man wrote like an ignorant man, while the scholar wrote like a scholar." So that's that!

An Assertion Becomes a Discovery.

OUR critic speaks of it being "discovered" that the Fox sisters in America could rap out messages by cracking their joints," and this is a specimen of his type of argument. Such a statement was asserted by critics, but we have never yet heard of a message being spelt in this way, and we question whether Mr. Hopkinson has. An assertion is a discovery. Someday it may be asserted that we wrote this paragraph with a scaffold pole balanced behind our ear, and the assertion would, of course, be a discovery! What awful logic!

A Red Herring Across the Trail.

MR. HOPKINSON talks about the motive a witness may have, and "turns down" all professional mediumship for this reason, but he says, "In the case of those who do not make money out of Spiritualism, the matter is not so simple." We must consider this type of evidence in the light of what science has discovered (not asserted, we suppose) in the last few generations. He then flies to psycho-therapy and hypnosis, and quotes a totally different type of phenomena, and suggests that one only has to think a thing and it is so. "Doctors induce a blind man to believe that he can see, and his blindness disappears." Does it? There are still tens of thousands of blind people who await that belief, and Mr. Hopkinson is talking sheer rubbish.

Some Difficulties Exist in the Very Nature of the Case.

OUR critic proceeds that experiments have been made, to discover "whether mediums could give information as to facts which have never been known to the hearers, and facts which had never been known to anyone alive at the time of the experiment," and adds "All these experiments have failed completely, except in one or two very doubtful cases." He holds the opinion that only such type of messages can give proof of disincarnate action. Let it be at once said that where such messages are given it will be found in 90 per cent. of the cases that verification is impossible. Either human memories or documentary evidence, which implies human knowledge, is essential to the verification of a message. If no verification is possible, our critic would, of course, refuse to accept it. Strange to say, however, Mr. Hopkin-

son next refers to Myers' "Human Personality," which does contain cases of the type he asks for.

The Pose of Culture.

WE very much fear that the books he quotes are the very ones he has never read. Such experiences are common. We have heard many a man eulogise Shakespeare in the hope that he would be thereby looked upon as a cultured man, when the worst discomfort you could inflict upon him would be to compel him to read the "Bard of Avon" for an hour. Many a person goes to the opera because it's "the thing, you know," and has no appreciation of music.

"Having Eyes, They See Not."

THERE is, however, one class of evidence which meets Mr. Hopkinson's case, and that is prevision, or prophecy, and he will refer to Lady Glenconner's "Earthen Vessel," or Rev. C. Drayton Thomas's new book, "Some New Evidence for Human Survival," and study some of the "book tests" there given, he may come to the conclusion that he has spoken hastily. Despite his protest of having a knowledge of the subject, his article shows nothing more than a mere nodding acquaintance with it. At any rate, his egotistical and contemptuous remarks are sufficient to account for any protests which he may have received.

Sir A. Conan Doyle.

SIR ARTHUR and Lady Doyle have returned from their American tour, which has been a decided success. As is generally known, Sir Arthur does not accept one penny over and above out-of-pocket expenses for his Spiritualistic lectures. In consequence of the huge audiences he addressed in America he returns with a substantial surplus which will be used for the extension of Spiritualism. Sir Arthur has already given \$100 to the National Fund of Benevolence for the benefit of old workers. We have now received from him \$50 for the Britten Memorial Fund and \$300 for the funds of the Spiritualists' National Union.

Spiritualism is doubly indebted to Sir Arthur, since he both works for the Movement and contributes financially to its upkeep, whilst so many who benefit from its ministrations do neither.

A Vision.

A WHITE marble pedestal on the top of which is a vase of iridescent marble. Growing from the vase is a plant in full bloom. The flowers, strange in form, delight the eye with their beauty and fill the air with refreshing fragrance. Perfection of form and colour and perfume steal indescribably, silently, flower-like over the senses. No blatancy, no discord, no arrogance—just the spirit of the plant manifesting in the flower.

The spirit of the plant is the same Power flowing through all life, implanted within every human soul—Love. Let us, then, take from the flowers the message they bring: to allow the Spirit of Love to blossom, and in flower-like unassuming beauty, shed along our pathway the fragrance which will surely come by cultivating the Divine within us.

That is my vision. May its message become a reality.
—W. MARSH.

"ABSENT from the body, present with the Lord" can this be unless man rises to life soon after death? This working practical belief is here indicated, plainly.
—CHAS. L. TWEEDALE.

WE hear that Manchester is expecting a visit from Mrs. Cadwallader (Editor of "Progressive Thinker," Chicago) and Mrs. Bertha Crear, of Ohio, U.S.A., on Sunday, July 23rd. Mrs. Crear is the missioner of the National Spiritualists' Association of U.S.A. to the negro population, and is herself a coloured lady. Watch next week's TWO WORLDS.

The International Congress.

AT THE conclusion of the Annual General Meeting of the S.N.U., dealt with in another column, the International Congress opened with a reception of overseas delegates and friends. Mr. G. F. Berry presided, and assembled on the platform were Dr. Geo. B. Warne (President, National Spiritualists' Association, U.S.A.), Mrs. M. E. Cadwallader and Rev. Mrs. Bertha P. Crear (U.S.A.), Rev. M. Beversluis (Holland), Mr. E. Delsart (Union Spirite Belge), and Chevalier De St. Marcq (International Bureau de Spiritisme, Belgium), Madame A. Gobel-Nierstras (Holland), Madame Henriette C. Von Oort (Holland), Señor Lopez Gomez (Editor of "Lumen," Mexico), Señors A. Senespleda and Primitivo Fajardo (Spain), Mr. Alfred Nielson (Denmark), and others. Apologies for absence were read from Dr. Abraham Wallace, Professor Hieralldur Nielson (Iceland), Mr. Alfred Kijson, Karel Sezemshy (Editor of "Posel Zahrobni," Czecho Slovakia), Hynek Vanek and Ian Zeigler (Moravian delegates), and Ian Kuchar and Ian Rosner (Silesian delegates).

The large company assembled included:—

Mrs. Barnard (Clapham), Mr. R. Boddington, Mr. and Mrs. H. Boddington, Miss Violet Burton, Mr. and Mrs. Brittain, Mr. Frank Blake, Mr. H. Blackwell, Mr. Maurice Barbanell (Jewish Spiritualist Society), Mr. R. A. Bush, Mr. and Mrs. Ball, Mr. H. Batten, Mrs. Butterworth, Mrs. Edith Clements, Mr. A. T. Connor, Mr. Leslie Curnow, Mrs. Cannock, Mr. J. Chapman, Mr. and Mrs. Clegg, Mrs. Clemp-



GEO. B. WARNE, M.A., U.S.A.

son, Mrs. Drakoules, Mr. and Mrs. Dunn, Mr. H. W. Engholm, Mrs. Ensor, Mr. and Mrs. R. Ellis, Mrs. Fisher, Mr. David Gow, Mrs. Jessie Greenwood, Mr. W. Gush, Mr. J. Gilling, Mrs. Mary Q. Gordon, Mr. Tayler Gwinn, Miss A. Heap, Miss E. Haigh, Mr. J. Hall, Mr. Ernest Hunt, Mrs. J. J. Herbert, Mr. Harrison Hill, Mr. and Mrs. Hendy (Southampton), Mrs. Hogg, Miss Hirst, Mrs. Jamrach, Mr. Jones, Mrs. Kallenbach (Bournemouth), Mr. G. F. Knott (General Secretary, B.S.L.U.), Mrs. Kingstone, Mr. E. A. Keeling, Mr. John Lewis (Editor of "The International Psychic Gazette"), Mrs. Barbara McKenzie, Mr. B. M. Indoe, Mr. Harvey Metcalfe, Miss Florence Morse, Mrs. Mathieson, Mr. B. P. Mernbery, Mr. and Mrs. Marriott, Mr. and Mrs. McFarlane, Mr. E. O. Mason, Mr. W. Musgrove (Blackpool), Mr. A. G. Newton, Mrs. Nurse, Mr. and Mrs. E. W. Oaten, Mr. and Mrs. R. A. Owen, Mr. H. J. Osborn, Mr. J. J. Parr, Mrs. M. E. Pickles, Mr. and Mrs. A. Vout Peters, Mr. Dawson Rogers, Mrs. M. A. Stair, Miss Felicia Scatcherd, Mr. J. P. Skelton, Mr. Percy Street, Mr. T. Smallwood, Mr. and Mrs. W. F. Smith, Mr. W. D. Todd, Mr. J. J. Vango, Mrs. M. H. Wallis, Mr. R. Wolstenholme, Mr. C. J. Williams, Mr. T. H. Wright, Mrs. Jennie Walker, Mr. and Mrs. Watson (Little Ilford).

Miss Maud Bailey, who possesses a rich, full voice, and maintains excellent control over it, contributed four solos which were heartily appreciated, and the violin solos of Miss Dorothea Walenn were artistically executed and highly acceptable.

REPRESENTATIVE SPEECHES.

A series of short speeches, with a break for refreshment, kept the meeting full of interest.

Mr. Berry said that it was a great pleasure to preside over such a meeting, which included representatives from various parts of the globe. It was a proud moment to

him, because he could feel that in such a gathering they were representing a movement which was going to embrace the whole world, and bring to it some new ideas—(hear hear)—ideas that had not been wanted in the past, ideas that were thought to be unworkable. And yet they had seen disaster overtake the world owing to the want of just such ideas and truths as were embodied in this movement of theirs. (Applause.) With fervour and conviction Mr. Berry added: "We are here gathered together to assert our right in things spiritual. We are coming into this world-hour with our gospel, our phenomena, and our convictions, intent on proving our right to inherit the earth." (Applause.) In the series of meetings which were to be held over the week-end they intended to express their convictions with regard to world-problems. They were sure that there was a great multitude of men and women anxious to hear the message of Spiritualism and its explanation of the problems which were confronting the world. This was the joyful task before them and they welcomed the great opportunity thus afforded. (Applause.)

The Chevalier Clement de St. Marcq, speaking in French, alluded to the great growth of the modern movement in France and Belgium. In the scientific world great strides had been made and great pronouncements were pending, whilst in the religious sense it was the work of Spiritualism to bring out the eternal truths underlying all forms of religion. There was indeed an international task, and he was glad to be there to assist in its realisation.

Mrs. M. E. Cadwallader is an old favourite, and was received with applause. She expressed her pleasure at



CHEVALIER CLEMENT DE ST. MARCQ.

being present. She saw the faces of so many friends, it seemed like home to her. No matter where she went, to France, Denmark, Germany or America, somehow Spiritualists seemed to be one family. (Applause.) It was just a circle of loved ones united in the bond of an enduring fellowship.

SPIRITUALISM IN HOLLAND.

Mrs. Gobel Nierstras (Holland, Editor of "Toekomstig Leven"—The Life Beyond) said: "It is with feelings of timidity that I come here to greet you on behalf of the Dutch Spiritualists. I fear I cannot express myself fully in your language, especially amongst such a distinguished company of brilliant speakers, writers and scientists as are here assembled. I feel like a mole hill amongst mountains. Our mutual sympathy and labour in a common cause, however, makes me forget my fear, for I want to give you a brief account of Spiritualism in Holland. We Spiritualists have in my country a Society which we call 'Harmonia.' Its object is brotherhood, and this it endeavours to attain by regular meetings, popular and lantern lectures, and the publication of books on Spiritualism. In several towns branches have been established, and it has its own weekly paper. The badge adopted by the Spiritualists of Holland is composed of two inter-twined triangles united by a cross. The cross supposedly represents the Christian faith, but is in reality the Egyptian letter 'Thau,' symbol of eternity."

There are three spiritual reviews, "Toekomstig Leven," "Geesten Leven," and "Shemmen uit Hooger." In the last few years much is written in the press and magazines concerning Spiritualism. There is also a Society for Psychical Research, but as our mediums are few we cannot help them much. The difficulties are great, and their progress is slow.

There is a great and increasing interest in magnetism, and we have several good healers, but the opposition of the medical faculty is very great. They cannot conceive that there are forces in nature outside their studies at the Academy, and our healers are often thwarted. As the laws of our country do not permit unorthodox healers to practise, many of them get imprisoned for curing diseases. Once a year we have a great meeting together in one of the principal towns, where our inspired and trance mediums deliver addresses and our clairvoyants demonstrate their gifts of seership.

"A great temple is being erected in Amsterdam: Utrecht has now its own building, and The Hague will shortly follow. There is a great future for Spiritualism. It is the most formidable enemy of materialism, and will presently dissipate for ever the unbelief in a future life. No long man has lived in the shadow of doubt and uncertainty, and God in His love has sent the light of His truth. Two thousand years ago His King of Peace came to the world and came not through the exalted and highly placed, but through the humble and lowly. He did the same at Hydesville. The New Light came to ordinary people in a humble cottage, but it brought the greatest message on earth. My message is simple. Spiritualism has banished all doubt from my mind. I could not believe until I had seen and felt and experienced. It saved me from materialism. It is destined to become the greatest revelation the world has ever seen." (Applause.)

Dr. Geo. B. Warne, who, on rising, was enthusiastically welcomed, expressed his pleasure at being present as the official representative of the American Association. In this country they were as particular about being recognised under their actual name as a woman was just after she had been married. (Laughter.) The name of his Society was the National Spiritualist Association of the United States of America. He brought fraternal greetings and hearty goodwill from that body. They were looking to the movement in England to set in motion something which would help the Spiritualism of the world at large. Their coming together would have proved of little use unless some steps were taken towards that result. (Hear, hear.) The world returning to them now as never before, and if they allowed to be disappointed it would turn its back and cease to be interested in the cause of Spiritualism. There was a great responsibility. They must keep their mediumship on the highest possible pinnacle. (Hear, hear.) That point of vitality. As he listened to the speakers who had preceded him he was reminded of a motto on the walls of a liberal church in Chicago, "Here may no man be a stranger." Let them say to-day throughout this country that every man should feel they were his brothers, and every woman that they were her sisters. In that same church, on the outer wall, was another motto, from that perhaps greatest of all Americans, Abraham Lincoln. (Applause.) The words were: "Let us have faith that right makes might, and in that faith dare to do our duty." (Applause.)

Mr. E. Delsart, representing the Union Spirite Belge, was heartily applauded on rising. He said:—

"In the name of the Belgian Spiritualists I salute cordially our British brothers and sisters. We beg our friends from the Summerland to bring a closer tie of brotherhood between the British and Belgian Spiritualists, for the sake of our common cause and to be inspired by the same ideal of altruism, such ideal being unobtainable without self-denial, sacrifices and peaceful struggles. It would be greatly advisable, and this is the wish of all the Belgian brothers and sisters in Spiritualism Mr. Delsart represents here, that our work for the Cause would be more closely connected by the exchange of our Spiritualistic newspapers and books, and also by the visit of your mediums so reputed in the Spiritualist world.

Since 1848 and the first manifestations in Hydesville, and more especially since the publication of the books of Allan Kardec some ten years after these manifestations at Hydesville, a great and growing interest was shown in Belgium in regard to Spiritualistic matters. This was mixed with curiosity and the desire to clear up the mystery of these early manifestations. Several groups were formed in all parts of the country, and private investigation increased every day, more especially among scientists and the well-educated population. Propaganda was made by

means of literature, with the help of the Spiritualists of our mutual great ally, France, whose language we speak. Public meetings were held and lectures were given for propaganda purposes. However, it was only in 1905 that the Belgian Spiritualist Federation was officially created, the National Council being composed by the Presidents of the various provincial councils. The work in connection with this movement has not always been smooth. First of all, the established religious creed of our country, i.e., the Roman Catholic, had, and has yet, a very bitter and unfraternal grievance against our rising tide. Then among our devoted workers we had, by and by, some unfortunate divisions of opinion. Some wanted to propagate Spiritualism solely on a scientific basis, the others, and fortunately the greatest majority, wanting to come into closer touch with the religious side of Spiritualism, thus getting nearer the views adopted in this country without forgetting that our motto has been, is, and will always be, 'No Salvation Without Charity.'

"Our opinion is that the interest of Spiritualism has not to be limited to its wonderful phenomena, but its beautiful philosophy has also to be admired and put into practice.

"Societies have been formed in most of our towns and even small towns, the main ones being Brussels, Liège, Antwerp, Mons, Charleroi, Ghent, Bruges, Ostend, Waterloo, etc. Our circles are always presided over by a chairman or a chairlady, who gives the invocation, then the assembly awaits in silence and meditation the coming of the spirits who are willing or permitted to communicate with us either through writing, speech (trance mediums), by the ear or by the sight. We have also very devoted healers. We do not practice clairvoyance and psychometry in Belgium, and so the Belgian Spiritualists were happy to welcome some years ago your very devoted and splendid clairvoyant medium, Mr. Vout Peters, and our sincere wish is to have him again with us shortly.

"Unfortunately our financial position is in a rather precarious state. In Liège, though, our brothers have been able to purchase a building and to pay part of it. In Brussels the Metapsychical Institute, which was formed some two years ago, has been unable to find a building up to the present time. In Liège, as well as in Brussels, a Co-operative Society has been formed for the purpose of buying and managing these buildings. The Belgian Spiritualist Union has also its official periodical called 'La Vie D'Outre Tombe' (The Life Beyond the Tomb), and any article of interest is always welcome.

"At the present time the Belgian Spiritualist Union is presided over by a lady, an intellectual, by name Madame Jeanne Hortis, 98, Rue de la Victoire, Brussels.

"There is much work to be fulfilled yet in our great Cause, and we feel we need a great deal of sympathy and spiritual help. Therefore, we turn again to our good brothers of Great Britain. We have been allies in war, and we beg you to be our ally in peace, our allies, co-workers, brothers and helpers. We can not help but insisting again upon our great wish to see a closer communion between the brothers and sisters of our two countries. Spiritualism must have no boundaries, no frontiers and no seas. May this International Congress result in a great communion of peace, love to mankind and brotherhood, and may the blessing of the Great Unseen be poured upon this assembly. This is the sincere wish expressed by the Belgian Spiritualist Union, which I have the honour to represent here. God bless you all."

Senor Lopez Gomez (Editor of "Lunem," Mexico) gave a stirring and enthusiastic address in Spanish, as did also Senors Senespleda and Fajardo, but in the absence of an interpreter we are unable to report them.

The Rev. Mrs. Bertha Creer, of Ohio, is a coloured lady of refined and cultured type. She holds the certificate of the National Association of the U.S.A., and is looked upon as the missioner of Spiritualism to the negroes of the Southern States of America. She spoke very simply and naturally, referring to the "sweet hospitality" which had been extended to her in London, and remarked that last year in Detroit, when "our good Dr. Warne" was appointed to represent America at this great Congress, she had said to him, "I am going to God's country, too." She hoped the

result of the Congress would be a closer union of Spiritualists throughout the world.

Mr. Alfred Nielson (Editor, "Budbringeren," Copenhagen) spoke in the Danish tongue, his remarks being interpreted by Mr. Alexander, of South Wales. He had pleasure in conveying to the conference the fraternal greetings of the Danish Spiritualists. They looked with great respect on the Spiritualists of Great Britain, who were so much better organised and stronger in number than themselves. In Denmark there were three federations or unions of Spiritualists, of which the one he represented was the strongest. This section embraced 4,000 members organised in 32 Societies. About half the Spiritualists of Denmark were included in the three federations. There was also a strong Psychical Research Society. There were difficulties in the way of close association owing to the tendency of an important section of the people regarding the movement as exclusively a scientific one.

Mr. Nielson's own Society, "The Spiritualistic Mission of Denmark," had four good speakers and about seven mediums, and there were several promising trance mediums and clairvoyants. The number of their adherents was steadily growing. Denmark possessed one good physical medium in Mr. Heiner Mellson, of whom good reports were being circulated. He believed the great Cause which had called them together had an important part to play in the future of Denmark. (Applause.)

The meeting closed with the usual votes of thanks.

Owing to lack of space we shall have to deal with the Sunday gathering in our next issue.

*

Light on the Vearncombe Case.

THE alleged exposures in connection with psychic photography are subjecting our faith to a severe endurance test. Replies have either appeared, or are due to appear, in regard to the Crewe Circle and Mrs. Deane, so that these remarks will be confined to the so-called exposure of Mr. Vearncombe.

In the report of the Occult Committee of the Magic Circle evidence is afforded of one instance only of alleged trickery with this medium. The report does not say so, but the trickery is supposed to have occurred many months ago. Under such circumstances it is impossible thoroughly to investigate this case. Mr. Vearncombe remembers nothing about this particular packet. He steadfastly denies ever having knowingly interfered with the contents of any packet sent to him to try for psychic effects on the plates in the sealed box. My own experience and the experience of others who have obtained successful results in sealed packets with Mr. Vearncombe proves that he certainly had not tampered with the packages we had sent him.

We are told that the packet was sent by a member of the Magic Circle under an assumed name. The Occult Committee were good enough to furnish me on application with the name and address of the sender of this packet, and Mr. Vearncombe has placed in my hands the correspondence sent to him by that person. A perusal of this correspondence throws some light on this case and the method adopted. I believe the Occult Committee of the Magic Circle in these experiments have acted with the best of intentions, but whilst their intentions may be good their tactics are detestable.

There are indications of the possibility of an accident having occurred, for which neither party could be blamed. It is, unfortunately, too late now to investigate this possibility. It is not too late, however, to demand from the Magic Circle an answer to the following questions:—

If, as you assert, trickery actually took place, why did the member of your Circle, who had sent the packet, write to Mr. Vearncombe stating quite definitely:

- (1) That one of the faces strongly recalled "an old true friend" who had not been heard of for many years; and
- (2) That the packet had been returned by Mr. Vearncombe intact?

The copies of the correspondence (enclosed herewith for the private information of the editor) prove one of two

things: either the sender was absolutely satisfied the test, or he or she stands self-accused as a person whom not the slightest reliance can be placed on. BARLOW.

❖

Northern Pioneer Spiritualists.

I AM happy to say that Mr. W. H. Robinson, who has been confined to his bed for some months, has lately shown signs of improvement, and has been able to get up and dress himself. It will be recollected that he gave up his own dwelling in Jesmond, Newcastle, and went to live with his daughter, Mrs. Thompson, Monkseaton, Sunderland. Mrs. Thompson, it need hardly be said, has been unremitting in her loving attentions to him, and his improvement. It is to be hoped that the beneficial change set in will continue. Our brother's book-business, I may state, is being carried on by his son.

Mr. Joseph Stevenson, is one of the oldest adherents of our cause in Gateshead, and has accomplished a great work for Higher Spiritualism. For 20 years he has given a class weekly in his house, and ably set forth the principles of mental science, phrenology, psychical research, perance, etc. He has put in some 50 years' service in the clothing department of the North-Eastern Railway Company, and has just retired on a well-earned pension. All his colleagues—and in which we join—trust he may long be spared to enjoy his well-earned rest, and to continue to help the progressive cause.

One of the most heroic figures in Northern Spiritualism is Mr. Phillips, of South Shields, who has "ploughed the furrow for many a day," and his retirement as a pilot has not been sanctioned by the Tyne authorities. Mr. Phillips has the reputation of having been one of the most courageous and able pilots in the Tyne region, and has successfully brought, in the course of a long service, hundreds of vessels to port through stormy, terrific seas. He possesses a unique form of mediumship. It is closely allied to the seer, A. J. Davis, termed "Pulsatory," but the vibrations or vibrations in the case of our friend take on the form of sound, or, as he calls them, "bells." During his life he did good service for the Admiralty by advice and defence of towns on the Northern coast, and so on. Mr. Phillips showed me the replies from the war authorities gratefully acknowledging the acute strategy he was able to give. Mr. Phillips, I am happy to say, is in the full of health, although upwards of 72 years of age. He has lived the temperate life and inhaled the sea ozone for many years, his mesmeric "touch" is wonderfully powerful. He continues to take great interest in the Cause. RUTHERFORD.

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CORRESPONDENCE.

It must be fully understood that the Editor does not necessarily endorse the views of correspondents whose letters are published from time to time in these columns. Correspondents must send name and address, not necessarily for publication, but as a guarantee of good faith. In order to avoid delay or the necessity for return, it is requested that letters to the Editor be made as brief as possible.

THE BOOKING OF SPEAKERS.

SIR,—I think it is high time that a halt was called to the practice of booking speakers two or even three years ahead. It is only selfishness which is responsible for this determination to secure as many dates with a particular speaker as he is willing to give, without thought of the speaker who will have to go without a single engagement. The running of a Society should be put on a higher level than if it were a business, for the Society should be guided by high principles, and I maintain there is an utter lack of principle in booking two or three years ahead, for it is done with the intention of getting in before the others. It is no use preaching about the sin of selfishness, giving forth publicly the high moral precepts of Spiritualism if it is not going to have the slightest effect on ourselves—the Society committees and the speakers. "Charity commences at home"—let us act honourably and without selfishness towards each other, and towards the speakers and committees, to cease from being thoroughly selfish (the selfishness is on the part of

practice of booking more than one year ahead. Shall then on the same level.

To those who do not realise my point of view, I ask would they think of a Government who had fixed a certain day for pegging out claims in a new gold district but had previously allowed some to acquire the allotments?

J. FRASER HEWES,

President, Nottingham Spiritual Evidence Society.

ADDRESSES THAT DIFFER IN TEACHING.

Sir,—On page 273, of your issue of June 9th, Mrs. Tims says, "We must combine if we are to give the ordinary man-in-the-street a more uniform idea of Spiritualism than he possibly have when he can visit two or three different Spiritualist halls, often all in the same town, and hear messages from each platform, all more or less inspired, all differing in their teachings."

Mrs. Tims, on page 274 of issue referred to above, says, "I know, for the spirit people have told us so, that men, women, aye, and little children, go over the other side, etc. Therefore they are as men and women, that is, sex on the other side."

Sir A. Conan Doyle, in "The New Revelation," page 105, he says, "The people are clothed, as one would expect, and there is no reason why modesty should disappear in our new forms. These new forms are the absolute reproduction of the old ones." On page 98 he says, "and the male spirit still finds his true mate." On page 105, he says, "But if there is to be no body like our own," etc. to end of page. On page 148, "These bodies are based on the general characteristics of our present bodies," and "that married couples do not necessarily unite; but that the love of man and woman continues."

The above quotations show the existence of sex.

But on page 287, under Plymouth, Morley-st., Mr. Woodbridge is announced as having given an address on "There is no sex in heaven." Mrs. Tims' observation, "differing in their teachings," is, I think, applicable. It can all be explained away though, and made agreeable. But if the man-in-the-street has to be convinced (and I think, with Mrs. Tims, he should be) there must be no ambiguity, and, if possible, no seeming disagreement. The important question is, "What do those who have passed over say about it, mediums and spirits who have been proved and on whom we can rely for the opinion or theory of anyone on earth?"

"WORTHING."

A NEW METHOD OF BOOKING SPEAKERS.

Sir,—May I make a suggestion through the columns of "Our Paper" in reference to the method now in vogue by Spiritualist Churches booking speakers?

The usual way is to write to someone advertising for speakers, enclosing stamped envelope for a reply, asking fee, and if one is lucky he receives a reply any time within a month. The fee, usually a "fat" one, is given, and in some instances a cool request for half takings; private sittings to be given, proceeds to be given the speaker, etc. In nearly every instance the speaker states that he is "out for the Cause," or "a fighter for Truth"!

Cannot a national platform organiser be appointed by the S.N.U., who would arrange tours, so that Societies could have the services of speakers from a distance at part payment? Each church willing to avail themselves of this service to pay a yearly subscription to the S.N.U., to cover expenses. Or another way could be arranged, that the S.N.U. or THE TWO WORLDS Publishing Company, Ltd., compile an annual Platform Guide at, say, £10,000, each speaker and each church paying for their subscription, giving, in the first case, usual fee, distance, and travel, qualifications, etc.; and in the second case, name of church, address of secretary, time meetings held, etc.

I think, sir, if each church, speaker and District Committee was circularised enough money would be raised to publish an annual guide at a profit, and would be a boon to church and speaker alike. An enormous amount of stationery, postage, etc., would be saved, and a enormous amount of worry would be taken off the

shoulders of District Committee secretaries to whom church secretaries now have to turn for information, speakers' addresses, etc. I am sorry this letter is so long, but have made it as brief as I can, and would like to hear what others think of this subject.

"EFFICIENCY."

INFORMATION WANTED.

Sir,—May I ask through THE TWO WORLDS if Mr. Stanley De Brath or any student of Greek philosophy could inform me as to the name of the Greek philosopher who used the term "Logos" in relation to the "Absolute," its original meaning in that connection, its subsequent association with other characters in Greek mythology, what is implied in its association with Jesus of Nazareth, and their authorities on the matter?

J. JONES.

EXPERIENCES WANTED.

Sir,—May I have a little space to make a request to your readers? I am contemplating writing a little book to be entitled "Spiritualism: Some Rationalist Critics Answered." For this purpose I am anxious to collect well-authenticated cases ONLY of the following phenomena connected with Spiritualism:—

- (1) Especially good instances of successful telepathic experiments.
- (2) Also of Warning or Prophetic Dreams and Visions of any kind.
- (3) Instances of Direct Voice, Direct Writing, etc., where really evidential matter was given under test conditions; also of Direct Painting.
- (4) Good tests in connection with any kind of phenomena.

I have had comparatively few personal experiences of (1), (2) and the last part of (3), and wish to get hold of some of the best instances.

Instances where there were several reliable witnesses will be most welcome, and all communications will be treated in strictest confidence. References to reports of such cases in books or periodicals will be equally welcome.

JULIUS FROST.

c/o 81, Western-road, Wyld Green, Birmingham.

PLANCHETTE COMMUNICATIONS.

Sir,—I have read with great interest the two articles on this subject on page 233 of THE TWO WORLDS. I once tried experiments with a glass, as Mr. Glanville does, and will repeat them and also try Mr. Wood's method. Both these methods are similar to the planchette.

I am sorry if my phrase "beyond the reasonable expectations of the sitters" has been misunderstood. What I was thinking of when I wrote it was a case such as this: About two years ago I was expecting to go to Italy on business. XYZ confirmed this, and told me I should go. As a matter of fact, I did not. In such a case, even if I had gone I could not have looked upon XYZ's message as real evidence, because, as I say, I was expecting to go. If I am told something that I do not know, or do not in the least expect (as I have been by other methods), then I should accept it as proof, provided it was verified later. I would certainly not classify a thing of which we know nothing as a "reasonable expectation." Mr. Glanville has had such a case (the young woman who on earth lived at Newton Abbot). So, evidently, has Mr. Wood. I accept our friend's statements, and thank them for making them known.

That I myself may have similar experience is my earnest hope, and, with their experiences in mind, I shall continue my investigations with a new zeal. I am sure that they will agree with me that I am right in declining to believe on insufficient evidence, and in seeking something which will carry real conviction. I have gained such conviction from the direct voice, and just because I have had first-rate evidence there, under fraud-proof conditions, I seek the best, and am not satisfied with any "second-rate" stuff or with any kind of seance where unconvincing evidence is given, or where there is any possibility of fraud.

JULIUS FROST.

MEETINGS HELD ON SUNDAY, JULY 9th, 1922.

BARROW. — Mrs. Amy Williams, of Liverpool, gave addresses and clairvoyance. Mr. Dobson presided.

BARRY, Atlantic Hall. — Mr. A. E. Stark gave an address on "Spiritualism, the light of the world," followed by clairvoyance.

BRISTOL, Avenue Hall. — Addresses and clairvoyance by Mrs. Barnstable, of Cardiff. Mr. Fare presided.

United: Our speaker and demonstrator was Miss Florence Morse, of Manchester. Mr. Pritchard presided.

Clifton: An address was delivered by Mrs. Andrews, and Mrs. Jahans gave clairvoyance.

DARLSTON. — Mrs. Butcher, of Kettering, was the speaker and clairvoyant.

DEVONPORT, Ker-street. — Mrs. Short gave a trance address on "If a man die, shall he live again?" followed by clairvoyance. Mr. Mason sang a solo.

LONDON. — Brixton: Mrs. Annie Boddington gave an address on "The mission of Spiritualism," followed by clairvoyance.

Clapham: Mr. Sinclair gave an address on "The scientific aspect of survival of man," followed by clairvoyant descriptions.

E.L.S.A.: Mr. G. R. Symons gave an address on "Faith and its attributes."

Fulham: Morning, circle. Evening, Mrs. Clements gave an address and clairvoyance. — **PROSE:** Sunday next, at 7, MISS GEORGE. Thursday, July 20th, Mrs. MAUNDER.

Hounslow: Mr. E. Treadgold (our President) gave an address on "The inner light and outer light of man."

London Spiritual Mission: Morning, Mr. Ernest Meads spoke on "The call of the past." Evening, Mr. A. V. Peters gave an address on "Religion and life."

Manor Park: Morning, Mr. Meads conducted the healing service. Afternoon, the Lyceum held their usual session. Evening, Mr. Smith gave an address and Mrs. Smith clairvoyance.

S.L.S.M.: Morning, circle conducted by Mrs. Still. Evening, Mrs. M. E. Orłowski gave an address and clairvoyance.

LOUGHBORO. — Mrs. Pearl, of Bulwell, conducted our services, giving addresses and clairvoyance.

PETERBOROUGH. — Addresses and clairvoyance were given to large congregations by Mrs. Roddis, of Rotherham. Mr. E. Last presided.

PLYMOUTH, Morley-street. — Mr. Ireland gave an address on "How are the dead raised?" Miss Farley rendered a solo. Mrs. Pollard gave clairvoyance.

Stonehouse: Meeting conducted by Mr. Arnold. Soloist, Mrs. L. Harris. Address by Mr. Day on "Health, and how to obtain it." Clairvoyance by Mr. Prout.

PORTSMOUTH, Temple. — Miss Mary Mills, the Pastor of Bristol Spiritualist Temple, answered questions in the morning, and gave an address and clairvoyance in the evening.

Lake-road: Mr. Ronald Brailey gave addresses and clairvoyance. Mrs. Croxford presided.

SOCIETY ADVERTISEMENTS.

South Manchester Spiritualist Church,
PRINCESS HALL, MOSS SIDE.

SUNDAY, JULY 16TH, at 2-30, LYCEUM. At 6-30 and 8-15, LOCAL SUNDAY. Mrs. FORREST and Messrs. HAMER, BENTLEY, ROBERTS and HOPE.

MONDAY, at 8-15, Members' Developing Class, Mrs. EASTWOOD and Mrs. FORREST.

TUESDAY, at 8, Public Developing Circle, Mrs. FORREST.

THURSDAY, at 3 & 8-15, Mrs. SPENCER.

SOCIETY ADVERTISEMENTS.

Manchester Central Spiritualist Church
ONWARD HALL, 207, DEANS GATE.

SUNDAY, at 6-30.

JULY 16.—Circle for Members only.

„ 23.—Miss BARTLAM.

„ 30.—Circle for Members Only.

AUG. 6.—Mrs. LOMAS.

Manchester Society of Spiritualists,
38, MASKELL STREET, ARDWICK.

SUNDAY, JULY 16TH, at 7 30, LYCEUM
At 3, OPEN CIRCLE.

At 6 30, Mrs. RODDIS, of Rotherham.

MONDAY, at 8, Mrs. RICHARDS.

TUESDAY and WEDNESDAY, at 8,

SPECIAL VISIT of Mr. REX SOWDEN,

The Noted Clairvoyant

Collyhurst Spiritual Church,
COLLYHURST STREET.

SUNDAY, JULY 16TH, at 10-30, LYCEUM.

At 3, 6-30 and 8, Mrs. IRONS.

MONDAY, at 3 and 8, Miss SANDIFORD.

WEDNESDAY, at 8, Mrs. FARRER.

SUNDAY, JULY 23RD, Mrs. LARNER.

Longsight Spiritual Society,
SHEPLEY ST., opposite PIT ENTRANCE,
KING'S THEATRE.

SUNDAY, JULY 16TH, at 2-30, LYCEUM.

At 6-30 and 8-15, Mr. F. W. BACON.

TUESDAY, at 8-15, Miss GODSALL.

THURSDAY, at 8-15, Mrs. HOLDEN.

SATURDAY, at 8, OPEN CIRCLE.

Doors closed 8-15.

Moston Spiritualist Lyceum Church
CO-OP. HALL, AMOS STREET.

SUNDAY, JULY 16TH, at 10 30, LYCEUM.

At 3, OPEN CIRCLE.

At 6 30, Mr. WILLIAMS.

WEDNESDAY, at 8, OPEN CIRCLE.

SUNDAY, JULY 23RD, Mr. WILLIAMS.

Milton Spiritualist Church,
BOOTH STREET, ECCLES.

SUNDAY, JULY 16TH, at 3, 6 30, 7 45,
Mrs. WOODINGS.

MONDAY, at 3 and 7-45, Mrs. VERITY.

TUESDAY, at 8, MEMBERS' CIRCLE.

WEDNESDAY, at 7-45, Mr. MANSFIELD.

SATURDAY, at 7-45, OPEN CIRCLE.

Moss Side Progressive Lyceum Church,
66, RABY STREET.

President, Miss M. M. HARRISON.
Services every Sunday at 2-30.

SUNDAY, JULY 16TH, at 2-30,
LYCEUM SERVICE.

SUNDAY, JULY 23RD, at 2-30 and 6-30,
At 3, Mr. J. GARNER on "Human

Radiations, Colour and Meaning."

At 6-30, SPECIAL OPEN CIRCLE.

Mrs. WOLFENDALE,

Speaker and Clairvoyant.

All are heartily invited,

Silver collection.

Please note, Doors closed at 7 p.m.

Salford Spiritualist Society,
WEST HIGH STREET

SUNDAY, JULY 16TH, at 3, 6-30 and 8,
MR JAMES

MONDAY, at 3 & 8, Mrs. SMETHURST.

WEDNESDAY, at 3 & 8, Mrs. CHARNLEY.

SUNDAY, JULY 23RD, Mrs. WORMALL.

NEW SHAW ST., WEST CRAVEN ST.,

REGENT ROAD.

SUNDAY, JULY 16TH, at 3, 6-30 and 8,

MR. ROGERSON.

MONDAY, at 3 and 8, Mrs. NOBBS.

WEDNESDAY, at 3 & 8, Mrs. BROMLEY.

SUNDAY, JULY 23RD, Mr. REEKE.

SOCIETY ADVERTISEMENTS.

Pendleton Spiritualist Church
FORD LANE.

SUNDAY, JULY 16TH, at 2-30, LYCEUM.

At 6-30 and 8, Mrs. SHEARSMITH.

MONDAY, at 7-30, MEMBERS' MEETING.

YEARLY MEETING.

WEDNESDAY, at 3, LADIES' MEETING.

THURSDAY, at 8, Mrs. CROMPTON.

SUNDAY, JULY 23RD, Mr. W. ROBERTS.

Blackpool National Spiritualist Church
and Lyceum,
71, ALBERT RD (N. CENTRAL STATION).

SUNDAYS: Lyceum at 9-15. P.m.
Circle at 11. Services at 3 and 8.

SPEAKERS:

JULY 16.—Mr. E. W. CROWTHER.

„ 23.—Mrs. M. E. PICKLES.

„ 30.—Mrs. WILD.

AUG. 6.—Mrs. A. JONES.

Scarborough Spiritualist Church
SHERWOOD STREET.

SUNDAY: Lyceum, 1-45.

Services at 3 and 6-30.

MONDAY at 3 and 7-30.

All Speakers visiting Scarborough who will take platform for fees in visiting, will they write Hon. Mr. J. A. LAYCOCK, Northlight, Blenheim-street, Scarborough, N.Y.

SPIRITUALISM IN SCARBOROUGH

CENTRAL MISSION, RUTLAND ROAD

NORTH STREET.

SUNDAY SERVICES AT 3 AND 8.

Visitors welcome.

Bristol Spiritualist Temple,
Back of 47, OAKFIELD RD., CLIPSTONE.

SUNDAY, JULY 16TH, at 6-30,
MISS MARY MILLS.

MONDAY, at 8, Miss M. MILLS.

SUNDAY, JULY 23RD, Mr. E. PAIN.

Brighton Spiritualist Church
ATHENÆUM HALL, NORTH STREET
(Affiliated to S.N.U.)

SUNDAY, JULY 16TH, at 11-15 and
MR. A. PUNTER.

MONDAY, at 8, HEALING CIRCLE.

WEDNESDAY, JULY 19TH, Miss

SCOGGINS.

Worthing Spiritualist Mission,
17, WARWICK STREET, WORTHING.

SUNDAY, JULY 16TH, at 7,

ALD. D. J. DAVIS.

WEDNESDAY, Mrs. HARRIS.

JULY 23RD, Mrs. C. O. HADLEY.

Gillingham Spiritualist Society,
ODDFELLOWS' HALL, VICARAGE ROAD.

SUNDAY, JULY 16TH, at 7,
MRS. ANNIE JOHNSON.

SUNDAY, JULY 23RD, Mrs. E. NEVILL.

SUNDAY, JULY 30TH, Mr. G. R. SYMONS.

St. Leonards Christian Spiritualist Mission,
BOTTOM OF WEST HILL, TO LEFT OF

CHIEF ENTRANCE TO ST. LEONARDS

PUBLIC GARDENS (Hastings and

district Trams to St. Leonards Pier).

Every Saturday at 7:—Sundays

11 and 6-30. Mondays at 3

Best Speakers and Demonstrations

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Particulars from Secretary, Mr. T. P.

WARD, 26, Priory-road, Haslemere.